

ISSUED MONTHLY;

NO 1

TRYING to see universal good through the glasses of selfishness, looking at objects through the wrong end of the telescope.

THE WORLD'S ADVANCE-THOUGHT can be found on file in
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THE WORLD'S ADVANCE-THOUGHT.

SALEM, OREGON, APRIL, 1887.

BY THE PROGRESSIVE PUBLISHING COMPANY.

TERMS OF SUBSCRIPTION.

Per Year, in any part of the United States, One Dollar.
 To any part of the British Empire, Five Shillings.
 Remit by mail, through a post-office order, or a draft on a bank or banking house in Salem, payable to the order of the Progressive Publishing Company. Send bank notes in registered letters only.
 Address: PROGRESSIVE PUBLISHING COMPANY, Salem, Oregon.

PRIZE MOTTO—BY ADELAIDE COMSTOCK, OF SAN BERNARDINO, CALIFORNIA: LOVE, THE FULFILLING OF THE LAW THAT BINDS ATOMS, THE WORLD AND SOULS.

PYTHAGORAS AND COMING MESSIANIC WORK---THE CREATIVE POWER IS DIVINE THOUGHT.

THAT "Pythagoras was a native of Samos, the son of Mnesarchus, a merchant, or, according to other accounts, a signet-engraver, we know on good authority," says Chamber's Encyclopedia. Though the exact date of his birth is not given, all the records agree that he flourished in the latter half of the sixth century before Jesus.

Though the authenticity of the writings accredited to Pythagoras, translations of which are now to be found in all the civilized languages, has been questioned, the general facts historically transmitted in regard to his career and influence as a moral philosopher have not been denied by students of classical literature. His name is conspicuously cited in most of the ethical and philosophical writings that have come down to us from periods ante-dating from four to five centuries the birth of Messiah Jesus; and the records show that Pythagorean schools and societies flourished long subsequent to that most memorable of events to one-third of the earth's population. As to the authorship of "The Golden Verses"—of which collection is the Egyptian Hymn to the Sun—there is unanimity of opinion on the part of scholars who have made the matter the subject of special investigation, that if they were not written by Pythagoras, they must have been written by some devoted disciple.

Pythagoras had traveled extensively, and studied with unprejudiced mind all the great religious systems then prevailing, before establishing his own special school. It is recorded that in Egypt, the reputed birth-place of spiritual thought and cradle of religions, he acquired much "mysterious lore," even attaining to a high rank in the priesthood. But his wisdom-seeking pilgrimages were extended to the more important countries of Asia, including India. His travels covered a period of thirty years.

At the end of his travels he thought to establish a school of moral and national philosophy in his native island of Samos, but the tyranny of the political ruler, Polycrates, made the attempt impracticable; so he opened his school in the city of Crotona, in Southern Italy.

The school of Pythagoras at Crotona was designated the Italic. It had preceded in point of time by the Ionic school; established by Thales, one of the "Seven Sages," the fame of which has been perpetuated by the still more famous Socratic school, its direct successor; but the Italic, or Pythagorean school, was the more prominent during the natural life of its founder. Thales was a man of wealth, and he too, like Pythagoras, had drank deeply at the Egyptian fountains of wisdom.

Among the great souls and minds of ancient Greece Pythagoras was the first accorded the title of Philosopher ("Lover of Wisdom"). His disciples held property in common, and "the ethical teachings of the Pythagoreans were of the purest and most spiritual kind; virtue was regarded as the harmony of the soul with deity; self-restraint, sincerity and purity of heart were especially commended; brotherly love was taught and practiced; and conscientiousness and uprightness in the affairs of life were their distinguishing features."

But the Pythagorean teachings were not strictly confined to ethics. They included every object of human knowledge. Pythagoras considered astronomy, music, and the harmony of colors, as of special value. He was over two thousand years ahead of his time in teaching that the sun is the center around which revolves the earth and the other planets. The poet's "fancy" of "the music of the spheres" is an original expression of the soul of Pythagoras. He held that the planets, in being borne along in sympathy and accord with the universal movements, produce sounds, varying according to their different magnitudes, velocities and relative distances; and that "these differences are all adjusted with perfect regularity and exact proportions, so that the movements of the planets produce the richest tones of harmony—not heard, however, by mortal ears." The unity of God was taught under the "doctrine of emanations"—belief that God is the all-pervading soul of the universe, and that all forms and degrees of life are emanations from Him as the Divine Center. Self-government was strongly urged; and the eating of animal food was discouraged (all forms of life being considered divine). And—bear it ye winds of every modern sacred altar!—Pythagoras was the first great spiritual teacher to advocate and practice the principle of the equality of the sexes. Five hundred years before Paul of Tarsus had penned and preached woman's inferiority to man Pythagoras was admitting females to his school at Crotona on an equality with males.

The doctrine of "transmigration of souls" attributed to Pythagoras has generally been misunderstood, and it has been mistaken in all the existing records that pretend to give it. His belief was in successive incarnations for the single purpose of soul growth and unfoldment. The idea of punitive degradations of the soul by embodiment in inferior forms never had a place in his faith and philosophy.

Records of wonderful phenomenal manifestations of spiritual power through Pythagoras have come down along with his other life events; though nothing stands out more prominent in his biography than that his great soul radiated out the true Messianic influence, which never seeks the vulgar applause of worldlings in external wonders—the purposes of its manifestations being to elevate, not to degrade. His birth was predicted by the Pythian oracle. He claimed to distinctly recollect having occupied other human forms before his birth at Samos, and gave names and dates corresponding to five such incarnations. Claiming that in one of these he was Euphorbus, son of Panthos, the Phrygian, and that in this form he had run Patroclus through with a lance, he proved it in this way: He was taken to the temple of Hera, in Argos, and asked to point out the shield of Panthos, which he did without hesitation. He appeared simultaneously at different places; he lulled storms; he expelled pestilences; he caused symbols and inscriptions to appear on the disc of the moon; he tamed a savage Dauntian bear by stroking it gently with his hand, subdued an eagle by the same means, and held absolute dominion over beasts and birds by "the power of his voice or influence of his touch."

We are told that the age of the miracles ascribed to Pythagoras was extremely superstitious, and that the people of that time naturally reached out for and unquestioningly received all that was offered as of supernatural origin; but here we are confronted with the facts that Pythagoras flourished when Greek philosophy was nearing its zenith of glory, and that even now the thoughts of those early thinkers not only are recognized as living forces, but seem to be engendering into renewed life—to be experiencing a "second birth." Then we have before us, from what purports to be high Christian authority, the statement that "we know absolutely nothing of Jesus Christ save through the scriptures;" and if printed records are competent witnesses in one case, why not in another?

But we will here say the "printed records" are of no spiritual value to us whatever; nor are they to any one else, for the philosophical and very conclusive reason that things spiritual are not provable by things material, as all dead records are. We do, however, believe in the divine mission of the "Long-haired Samian," and we also believe in the divine mission of "the meek and lowly" Nazarene; and belief in the one is not inconsistent with belief in the other, for, true to the unifying tendency through harmonic attractions that inheres in truth, their respective missions, and the missions of all

such, are partial manifestations to human conception of what is ONE UNIVERSAL PLAN. If our credulous friends could see beyond the curtain of worldly wisdom, upon which is painted and pictured the epitaphs of the dead past instead of the glowing hopes of the living present, they would be awe-struck at the enormity of their offense in teaching that such a soul is idolatrous as that of the Divine Pythagoras, who instructively said of the grandest and most stupendous of material objects presented to mortal eye, "Thou art not our infinite and invisible Osiris, but the invisible Osiris discloses Himself in thy disc;"—they would feel themselves shriveled into spiritual nothingness at beholding Pythagoras and Jesus and Buddha and Mahomet, and all the other great spiritual lights of the ages—each having manifested on the material plane as a special flame, according to the conditions and necessities of the souls receiving the illumination—symbolized to view as a single star! Standing in the light of its all-embracing beams of love they would, for the first time, feel in their souls what Pythagoras taught twenty-five hundred years ago—that "God is everywhere, even the blind are sensible of His presence,"—for the first time they would feel the true spirit of Universal Brotherhood!

No, we do not base our faith upon any printed records, for they are all fleeting shadows; but we here and now bear witness, upon the only sufficient authority of soul knowledge, that Pythagoras is to-day an individualized moral influence among the inhabitants of this earth—that all the "miracles" recorded as having been manifested through him he has representatively manifested through others, now in mortal form—and that among the grand army of martyrs to human ignorance and bigotry in the past who shall soon be manifesting themselves to such children of earth as may be ready to receive the light they shall bring will be the Godly Pythagoras, whose soul pulsed in harmony with the rhythmical circlings of the eternal spheres of heaven.

An important point in the history of the school of Pythagoras at Crotona for the psychical student to dwell upon is the remarkable influence it had upon the public mind. "The whole aspect of the town became more moral and decorous in a marvelously short time," says one account, and this elevating influence extended over a wide district—temperances were tranquilized, tastes elevated and refined, public opinion liberalized and pacified, and long-standing feuds and antagonisms adjusted and fraternized. Routine or creed-prescribed moral teachings do not produce such effects: they were the results of the all-potent soul-forces that radiated out from the esoteric department of the Pythagorean school.

But as the light extended the benighted spirits of inharmonious—the wealthy and the worldly great, with their sycophant followers, the vicious and the selfish of all classes, grew antagonistic; they became more and more implacable in hostility, until the school, or its external form, was suppressed by popular violence. But what folly to apply material means to the destruction of a principle of truth! The soul-elements or essential conditions of the Pythagorean system have continued, and were never stronger than to-day; and all that was externally lost will in these times be more than regained. The sequel will show that all the great exemplars of spiritual truth have moved forward along parallel lines to accomplish one and the same object—to make clear to human minds and induce men to live the UNIVERSAL TRUTH that God's love is a positive force that binds and holds all things together as a unit.

Religious antagonisms among mankind are mainly due to ignorance in regard to Messianic missions. In building up rival organizations the leaders have presented to the masses local and special instead of general and universal views. Thus have men been deceived by men with false gods. The Messianic connection between upper and lower soul states never has been broken for one instant; and it is impossible that it ever should be, for it is the vital current of spirituality which, perpetually flowing in and out from center to circumference, unifies and vitalizes all. Like those rivers of our Western plains which often sink and disappear through long, dreary stretches, as often reappearing

"In warmer light and broader sweep," so flows out and in forever the universal life-giving current of light and love that unites all the children of earth with the Infinite Father-and-Mother God; and the Messianic souls that appear along its vitalizing course, from age to age and cycle to cycle, are but springs that bubble up to the surface, here and there, stars of hope that periodically rise over the crystal stream, to re-assure blind and stumbling mortals that they still are safe in the keeping of an All-Wise and All-Loving Parent God. This great central current of spirituality broadens and deepens with its advance, like the natural river, and in the same way—by accessions through tributary channels: wherefore the coming Messianic representative must and will be, as we promised in the first number of this journal, grander than the old-time Messiah in the same degree that the time of the coming shall be superior to the past, morally and intellectually. At the next coming the Feminine and Masculine branches will have united, and then will be manifested on this earth for the first time the Divine Spirit in REPRESENTATIVE COMPLETENESS.

No Messianic spirit has thus far been less appreciated, none more misunderstood, than Pythagoras; and the inspirations of none shall be more completely vindicated in the end. Only they who drink at the universal fountains, who have been baptized in the universal currents, are capable of imparting positive knowledge. Pythagoras lived while yet in the mortal in the Divine Thought, as did Jesus five centuries later. From this lofty altitude of soul he was enabled to correctly map out the solar system over two thousand years before Copernicus, Newton and Galileo were born, and to fix their spiritual and material relations to each other and to the central sun. It will be proved to this generation that all the discrepancies between the Pythagorean astronomical system of twenty-three hundred years ago and the system of the present age stand for truth on the side of the former and error on the side of the latter; and it will be proved by spiritual power more convincing than the turning of water into wine. Nowhere in the wide realms of nature shall the material philosopher be allowed to point to a fact or a condition justifying selfishness, or showing the possibility of separate and independent existence. The statement, being taught as "scientific fact" in our institutions of learning, that this planet is plunging through space, by independent movement, at the rate of tens of thousands of miles an hour, is utterly untrue; and utterly untrue are all the other conclusions arrived at upon Newton's false gravitation theory. What knows the insect in the car-seat cushion of the philosophy of the moving train? What knows the caged bird, hatched and reared within its narrow confines, of the boundless fields and forests without? And what knows the earth-confined external mind of man of universal conditions? The seemingly independent movements of the earth and of the other planets are but local manifestations and parts of movements that are universal, and which, therefore, are only comprehensible to souls that are universalized with them. When the soul rises above local and time-conditioned considerations—to do which it must be over and superior to material philosophies—it will see diversities unifying into harmonies as the Infinite is approached, which includes and is potentially centralized in all. The physical earth may be compared to its real life compass as the point of a single burning jet may be compared to the entire electric current that gives illumination to a great city. There are no pullings in and throwings out by mechanical forces in the planetary movements. Just as pointers moving around a clock-dial, at varying rates of movement, and embracing radiuses of varying extent, receive their respective impulses at the same pivotal point, so all force extends out from and is of the solar center, and the orbital movements of the planets, just like the movements of the pointers on the dial, are but extended manifestations of the very identical movements that are at the common center. But the dial and pointers must only be taken to illustrate the operative method: for the motor of the universal movement is spiritual, and not mechanical. The solar system is a life, and not a mechanism; and its most vital parts are those portions that are invisible to mortal eyes and their telescopic aids. To comprehend this vast Being—

"The Brilliant Unit, only making us capable of comprehending the GRAND Unity, that comprises all!"

is the province of the soul, and not of the mind. The soul of Pythagoras being a self-conscious part of this Mighty God-Life, it was capable of expressing the eternal verities of existence. Will our scientific friends who stand so stubbornly firm upon their theory of "eternal and immutable law," as meaning constantly-acting material energies, dispense of such problems as the double-stars and the triple-stars tell us about? Explain these eccentricities of that "all-pervading" law of gravitation which "draws all things to a common center?" How comes this "immutable" law to operate around double-centered and treble-centered "common centers" in some parts of the universe? And sometimes the astronomer will even give us a whole cluster of suns, to be taken collectively as the "center of gravity" for a great stellar system. If the law of tendency to a common center gives the descending water-drop its globular form, how did it evade the "immutable" law in getting up to the clouds? And how about the differently-colored worlds we are told of by the astronomer—the red stars, blue stars, green stars, yellow stars, and so on through all the variations and bleedings of the prismatic bow? Is not this medley of stellar constitutions fatal to the theory of material laws of "eternal and immutable" operation? But there are thoughts of conditions nearer home for our Matter-God friends to consider. What human being, in his own individuality, knowingly possesses the power to keep his physical organism in healthy running condition one second—to keep the many joints properly oiled, the myriads of air-tubes opened, the vast extents of supply and drainage channels in perfect order, the infinite array of nerves in condition at all points to respond to any demand that may be made upon them? It is as to us seems to be a self-evident truth—the wisdom and power of a God are required to do this for any one individual, shall we therefore conclude that fifty or sixty millions of Gods have been provided to take care of the fifty or sixty millions of inhabitants of the United States? No, all forms of life being constituents of the Infinite Soul—emanations, but never entirely severed from it—there can be no such thing as absolute independent existence. Spiritually all mankind are one, so that each is acted upon by the over-soul-forces, not directly as an individual, but as a member or a constituent of a unity aggregated of many, just as each atom of the physical body is subject to the influences of the mind by its dominating all collectively as an organism. Thus is made plain to the reason the truth, that souls ever harmonize and unify into higher organisms, the soul power of each constituent fixing its relationship to the whole, (soul individualizations as such being eternal), and all being subject to the universal conditions; and thus we may reasonably understand, from the premises stated, that the invisible must be the real, or individual existence would be impossible.

But another conclusion logically and unavoidably follows, which holds the most conspicuous place in our line of reasoning. It is this: There can be no absolute completeness or wholeness outside of the Infinite; and what the Divine Thought imposes upon finite beings as conditions of their existence, such they are, as it is clear that finite minds must be in complete subjectivity to the Infinite Mind. It transcends and gives quality to all things natural—so absolute truth is only attainable to those who live within the Divine Thought.

Now we will enter a flower garden. Again we are in the midst of creations that contravene the materialist's "eternal and immutable laws," instead of being solved by them. Blooming side by side, in the same air and over the same soil, we have flowers of every hue and color. How shall we account for these varying displays under the same natural conditions? There are not only variations in groups, but in the coloring of different parts of the same individual, though the geometrical rules have been exactly observed in the construction of all. What principle of material nature can we invoke for light? There is none. To the original germs we must look for the explanation, and they are beyond the grasp of the external mind, are inconceivable to the material senses—they are invisible, they are spiritual, they are of another world. The instant the conditions were ready for such beautiful expressions of the Divine Love and Wisdom on earth by soul sympathy it was known at the Fountain of Causes—the Grand Sensorium of our Universe—and in response the sunbeams flashed in as the carriers of the germs. They came as lullaby-words from the Mother side of Deity to Her restless brood of young souls, as they were clamoring and struggling upward for more light under the sheltering power of the Father side.

Material forms are God-Thoughts symbolized to human understanding. But it is clear that if the human mind self-consciously dwell in the Divine Mind it would not be necessary to reach its comprehension through symbols—the God-Thoughts would be to it objective realities. Thus we see that happiness and unhappiness, heaven and hell, are conditions representing different degrees of soul unfoldment. As the necessity that underlies the symbol expressions proves that they fall short of the real truth, it is false to say that the light shines through them. Only spirit is real and true. What a material philosopher succeeds in getting over the barrier imposed against him by the inscrutable little atom at one end of his speculations, and by the eternity of space at the other, his *ipse dixit* may be received against us; but it can not consistently be before.

Popular science views the fields of nature as wide-spread battle-grounds of antagonistic forces—terrible struggles, in which physical energies are to decide what and who are fittest for survival; and it views the worlds that spangle the infinite expanses as selfish and independent existences, their respective individualities being maintained by a balance of material forces, or dead-matter proportions, something after the plan upon which standing armies fix the balance of political power among the so-called Christian nations of Europe. And in harmony with these scientific conceptions the popular religions are modeled upon principles of partiality and in the interests of selfishness. They set up for worship a God whom they seem to think looks most pleasingly upon the highest church-steeple and the costliest pews, who will hear the petition of a high-salaried parson before He will the piteous appeals of a ragged widow for her starving children; and, even carrying their false ideas of man's relationship to his God beyond the confines of time, they offer him, as the highest final reward for his groveling worship, and a fitting one it seems to be!—another body of dust. As human beings, influenced as they are by such teachings from the cradle to the grave, to be blamed for living selfish lives? But as the Lord God LIVETH these MOCKERIES SHALL CEASE. Truth is coming to make this world free! The evidences that stretch along back over the wastes of the past to the first dawn of organized life do not prove the annihilation of the smallest insect. Fossil remains do not witness death, but more intensified life. They are but the empty shells of souls that, having fulfilled their destinies on lower planes, have risen to higher ones. There have been no violent destructions. The victories have all been victories of higher harmonies, of concord over discord, and all that is good and true ever have been and ever will be conserved and protected. Throughout the universe, and every portion thereof, the bond of union is the family bond—all parts are held together as a whole by the natural ties of love and affection.

It is clear that the Spiritual Philosophy must prevail, in human thought and conduct; and it is also clear that its complete triumph will involve the overthrow of the false gods of science as well as of religion. All are most positively assured that the advance-signals that have so abundantly been given to the world within the last forty years are soon to be followed by UNIVERSAL VIBRATIONS of power that will convince all—so joyfully and others sorrowfully—that there is no truth, no force, no substance, outside the spiritual verities. And then

"Nation with nation, kind with kind,
 In every heart and brain shall throng
 The pulse of ONE FRATERNITY."

THE SILENT FORCES AT WORK.
 The New-Church Messenger, stating that the "Swedishborg Publishing Association" had prepared a pamphlet written by Rev. N. F. Ravlin, of California, entitled "Progressive Thought on Great Subjects," and sent copies "to thirty-five thousand of the clergy of this country and Canada," and "expected to send copies to thirty thousand more within the next few weeks," comments upon such action thus:

"We have just learned that N. F. Ravlin, author of Progressive Thought on Great Subjects, has become a Spiritualist. * * * Mr. Ravlin's conversion to spiritualism is beyond all question," as "he tells of what he regards as remarkable communications from his deceased relations," etc. Other such remarks are made, because of the wide circulation thus gratuitously given Mr. Ravlin's "Progressive Thought on Great Subjects" by the "Swedishborg Publishing Association"—a consideration at first impartially accorded on the merits of the work.

Mr. Ravlin's "Thoughts" were lovingly adopted and sent forth as holy evangelists of truth to thousands of spiritual teachers when he was believed to be permanently engaged as a Baptist minister; but when he follows beyond the sectarian walls the widening light he has received—standing high above the constraining influences and narrow prejudices of special ecclesiasticalisms, as Emanuel Swedenborg had done before him—he is appropriately called a Spiritualist! For a man to read THE WORLD'S ADVANCE-THOUGHT, especially those who are students of and believers in the inspirations of Emanuel Swedenborg, comments on the foregoing facts are unnecessary. But have we not here remarkable evidence of the potency and irresistibility of the silent spiritual forces? Inspirational truths are transmitted, through unfriendly channels, to thirty-five thousand spiritual teachers, and it might be to twice as many! Thus, in seemingly almost miraculous ways, the light is gloriously spreading over a long-benighted world.

(Written for THE WORLD'S ADVANCE-THOUGHT.)

A BURDEN BEARER.

By Elizabeth G. Laka.

NOT mine are luxuries of earth:
 I seek not fashion's vain display:
 Nor claim I gift of genius rare:
 My earthly heritage is care:
 With toiling, struggling, day by day,
 I seek for good of lasting worth.

My life-work few may understand,
 For silent forces, all unseen,
 Attend me whereso'er I go—
 A constant prayer my soul doth know,
 And nothing "common or unclean"
 Comes to me from the Father's hand.

My heart with sympathy o'erflows
 For every fellow-being's need:
 And as I toil alone with care,
 Grieved oft by sorrows not my own,
 I wonder at the selfish greed
 That feeds upon another's woes.

But not for me to feel unkind,
 To harshly judge or censure any:
 Each to his Master stands or falls;
 Stagnant to one my duty calls,
 Though working widely for the many—
 Faithful to serve I freedom find.

Content 'am I to harvest here
 Results of whatso'er I sow:
 Nor envy the worldling's pride—
 With simple fare I'm satisfied,
 And fear no harm from outward foe,
 While peace within my soul doth cheer.

Yet burdened heavy day by day,
 I often weep and sigh alone,
 For this—God's family are one:
 Redeeming work is not yet done:
 Christ in the flesh must yet atone
 Till all shall learn THE LIVING WAY.

Lynn, Mass., April, 1887.

FRAGMENTARY THOUGHTS.

KEEP your soul up where the pure azure is and the few floating clouds are all of gold.

WORLDLY WEALTH unskillfully acquired will surely prove a curse instead of a blessing.

God created a world of beauty out of chaos. Cease grumbling at evil and set about removing it.

TAUTUS, like the sun, extend their influence forever by moving in circles of infinite extent.

Would you think of God making worlds move faster or slower? Compulsions and restraints are not conditions of love.

God may be defined as a union of all forces to secure in the highest degree the happiness of each individual expression of force.

As we know but comparatively little of this world, we should not be over-confident of the correctness of our conclusions in regard to others.

SPIRIT is the universal motor. This age is more spiritual than the medieval ages in the same proportion that the locomotive is faster than the camel and pack-horse.

WORLDLY failures will be looked back upon from higher planes and seen to have been strengthening and finally successful efforts of the soul to rise into purer airs.

We are old of a time when this earth was a nebulous mass, extending out to the orbit of the moon. In its own proper individuality this earth was never so expansive as now.

AS the plant puts forth its wealth of leaf and bud and blossom when the sap rises, so the soul expands and grows happier and heavier when the thoughts go upward.

When spiritualization is the object, moral quality should be the first consideration; but if the investigation is altogether scientific, then the serpent that charms the bird may be approached and studied as well as its victim.

We have heard it said that within the atom is the perfected oak of microscopic proportions. Be this true or false, we know that the greatest mortal is but a microscopic image of the greatness promised by spiritual unfoldment.

SPIRITUAL self-consciousness is the first condition of immortality. An earthly's external fame may spread over continents without his having scarcely a spark of spiritual self-consciousness. That religious faith that does not enter into and become a part of the adherent's life is a cloud over the Divine Light within.

WHENEVER one discovers something new, that will benefit humanity, not only enemies, but best friends, will say it is impossible to make it available to the world. Discouragement comes from all directions. So it is at the present time. But be not put back. There is a Power guiding greater than the greatest of earth.

The general principles of growth are the same in all departments of life. Accumulations by the tree in excess of the acquisitions of healthy development are deforming excrescences. The hell the human soul has to go through is to harmonize itself with its life principles. There is no continuous and perfect happiness for it until this is done.

(Written expressly for THE WORLD'S ADVANCE-THOUGHT.)

THERE IS AN ALMIGHTY GOD.

By GEORGE BENNETT.

THE Occultists endeavor to account for animal and vegetable life and forms upon the principle of inherent tendency in matter and immutable law. This theory of the Occultists has come down to us from a remote age; but antiquity is no proof of truth. The ancients believed that the earth was flat; now every one believes that it is round. They believed that the sun moves around the earth; every one now believes that the earth moves around the sun. If there is an inherent tendency in matter, and not of matter, then where did it come from? If from life, then it must belong to life, and not to matter. If matter possesses inherent tendency to produce animal and vegetable life and forms, it must be from pre-existing life and forms in matter. A field of wheat comes from seed that was previously planted. In life the tendencies that come down to us from ancestors have a pre-existing cause. Instance the dislike the white man has to the Indian; this originated in the hostilities that commenced between them when the white man first set his foot on the Indian's shores.

There is no effect without a cause. Vitality and matter are directly opposites. One is positive, the other is negative. Matter is the negation of vitality. Life exists in man, and it thinks and acts. The body-matter—consists of about seventy per cent. of water, the remaining thirty per cent. being made up of lime, potash, silica, etc. Do these things? If I wish to go to town I move my legs by my will, for they are a mere machine, and on I go. If I change my mind—a familiar term—and turn back, my will moves them in the very opposite direction. They have no voice in the movement whatever. Inherent tendencies in vitality—prejudices, passions, etc.—can be changed and effectually overcome by intelligence and education; but the laws governing matter are immutable, such as gravitation, water reaching its level, etc. Education can do nothing with them; they have no intelligence or will, and therefore no ability to comprehend the former, and no power to act upon the latter. Animal and vegetable seed must precede animal and vegetable life. The inherent tendency is the effect produced by the seed, which is the cause. Without the seed there would be no tendency, for where would the tendency tend from? The causal power is in the force of the seed; it may be by sprouts, or by division. It must be from something vital. At one time "the earth was without form and void."

Matter was in a nebulous state, owing to the terrific heat that then prevailed. We know that two hundred and twenty degrees of heat, which is that of boiling water, will kill all animal and vegetable life, and all seedlings of every kind; and, as the laws of nature are immutable, of course it would do the same when the world was in a nebulous state, and when the heat was vastly in excess of two hundred and twenty degrees. And that it did so—that is the seeds of animal and vegetable life and forms existed at that time—is proved by the fact that in the earliest strata of our earth, and when the nebulous matter had sufficiently cooled so as to become solidified, there is no trace whatsoever of any animal or vegetable forms. In a subsequent age the sea abounded with fishes, the air with birds, and the dry land with animal and vegetable life. Where did all these come from? They came from God, and from Him and by Him they were sent. When He saw that the earth was matured enough for their reception; and their remains are found in the strata of the ages when they first appeared, and of every age since, even unto this day. If the theory of "inherent tendency" and "immutable law" is correct, why do we not now, when thousands of inquisitive microscopes are prying into the hidden secrets of the geologic formations, discover forms of animal and vegetable life in the earliest solidifications? Why can we not get at the beginning of the evolutionary line, and trace it down to the present? It may be said, "It was not necessary to perpetuate, through the evolutionary modifications of time, the earliest forms." Who is to judge of that? Micro—yes, and a Mind possessed of vast intelligence, judgment, and foresight—God. Who else could stop an inherent tendency according to immutable law? THERE IS AN ALMIGHTY GOD; and I bow down before Him with reverence and awe.

Bandon, Oregon, April 12.

MOTTO-SENTIMENTS SUBMITTED.

It is only proper for us to say—and in saying it we hope we will not be understood as detracting from the credit due the successful competitor—that selecting the prize motto from the number submitted must have been to the awarding committee like picking out a preferable grain of gold from a number of almost indistinguishable differences. We presume it is fair to say there was a minority report. Below is the list, with the prize motto at the head:

THE PRIZE—By Adelaide Comstock, San Buenaventura, California:
 LOVE: THE FULFILLING OF THE LAW THAT BINDS ATOMS, THE WORLD AND SOULS.

By Wm. H. Kimball, Concord, New Hampshire:
 1. Law without Liberty is oppression; Liberty without Law is license.

2. Law: a galling yoke to refractory desire; to obedience rest.

3. Central to life's discords is harmony of Divine purpose.

4. Immutable law is indispensable, because by it comes human blessedness.

5. United heart, head and hand, rightly motivated, are irresistible.

By Wm. Phillips, Clackamas, Oregon:
 Love is the redeeming and beautifying power of God.

By H. A. Bradbury, Lynn, Massachusetts:
 Charity is the highest token of Divinity from God to man.

By A. G. Hollister, Mt. Lebanon, New York:
 Faith, grounded in knowledge, inspires hope, enthusiasm, and noblest endeavor.

By T. M. Fort, Minden, Louisiana:
 Open the portals of heaven and let light and love flow down.

By George Leach, Riverside, California:
 The Cross of Christ: representative of Life, not Death.

By E. D. Blakeman, Three Rivers, Michigan:
 Divine Love alone can ensure perfect happiness.

By F. S. Matteson, Annsville, Oregon:
 Religion and science, philosophy and reason, should go hand in hand.

By J. M. Upton, Bandon, Oregon:
 Charity the sun, truth the germ, life the flower.

By C. Lee, Ceres, California:
 1. Truth is the power that clears the way to perfection.

2. Truth is the power that sweeps to oblivion the rubbish of the ages.

By S. W. Jewett, Rutland, Vermont:
 Reach old age by purifying and keeping pure the fountains of life.

By Mrs. R. A. Blodgett, Grahamville, Florida:
 Love inspires hope: love fulfilled is joy and peace.

By Giles B. Avery, Mt. Lebanon, New York:
 The Messianic Soul or Spirit is the true arbiter of man's destiny.

By George Harper, Anchorage, Wisconsin:
 Not for rich or poor, but for all alike.

By L. C. Hill, Myrtle Creek, Oregon:
 Subdue selfishness through charity to all creatures, whether good or bad.

By N. Batchelder, Columbia, California:
 The strength and glory of the universe—the silent spiritual forces.

By C. E. Stubbs, Mill Village, New Hampshire:
 THE WORLD'S ADVANCE-THOUGHT—the world's inspirator.

By A. W. Davis, Covington, Kentucky:
 Seek the Divine Marriage in the union of Soul and Spirit.

Anonymous, New York City:
 United in love and truth, mankind shall dwell in peace forever.

By D. P. Kayner, Questa, New Mexico:
 Spirit is illimitable, infilling all things and outworking all forms.

By Mrs. M. P. S. Fowler, Lynn, Massachusetts:
 Universal education will prove to be the world's true savior.

Anonymous, Flemington, New Jersey:
 Thought and action—the offspring of union between God and man.

By Hiram Lawrence, Salem, Oregon:
 Struggling through ages dark, life is unfolding in light and love.

By O. Cherington, Vernonia, Oregon:
 On the storm-clouds serenely rides the bright bow of promise.

By Eliza Searle, San Francisco, California:
 Our banner-love, our pilot truth, our hope immortality.

By Lucius M. Case, Waldron, Illinois:

THE WORLD'S ADVANCE-THOUGHT.

SALEM, OREGON, APRIL, 1887.

BY THE PROGRESSIVE PUBLISHING COMPANY.

TERMS OF SUBSCRIPTION.

Per Year, to any part of the United States, One Dollar.
 To any part of the British Empire, Five Shillings.
 Remit by mail, through a post-office order, or a draft on a bank or banking house in Salem, payable to the order of the Progressive Publishing Company. Send bank notes in registered letters only.
 Subscribers desiring a change of post-office must give the name of the office where taken and where to be sent, otherwise the change cannot be made.
 Address: PROGRESSIVE PUBLISHING COMPANY, Salem, Oregon.

VOICE OF PROPHECY.

But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of Man be. [Matt. xxiv.]

A BUGLE-BLAST OF TRUTH.

Old Abolitionists saw the crisis at hand, at least a few of us, and sought to prepare ourselves and the country for it. But not many heeded us in church or state. Only the apocalyptic thunders pealing around Fort Sumpter availed to wake any considerable portion of the people to a sense of the situation, as all of my age now well remember.

Then the nation, particularly the North, waked fast—learned fast! To-day THE WORLD'S ADVANCE-THOUGHT—the only real, truly living, moving, acting thought—apprehends the situation, and conducts itself accordingly. Thousands have forebodings as when, fifty years ago, Whittier wrote:

"Hear ye no warnings in the air?
 Feel ye no earthquakes underneath?"

But they know not what to do, any better than did those who first heard the voices of Garrison, Whittier and Wendell Phillips.

We need such prophet-calls on every hand. Never needed them more. There needs a WORLD'S ADVANCE-THOUGHT on both sides of the Rocky Mountains, with subscribers by thousands, with readers by millions! And apostles and missionaries in every State.

Every reader and lover of your paper, Mr. Editor, should be a self-appointed canvasser through his neighborhood for it. It need cost no time, and but very little labor. Not many, perhaps, would subscribe. Not many may be equal yet to its teachings. But some are, almost everywhere. Let us save such.

A true disciple gained is an added voice—maybe a voice to be heard around the world. "Let him who heareth, say, come." I worked in the Anti-Slavery cause in New England when there were whole counties—populous counties, too—without a solitary Abolitionist! But they came at last; in numbers to cheer the heart.

PARKER PILLSBURY.

Concord, N. H., April 2.

PROPHECY AND PROPHECY.

As long back as we can remember we have known and heard of those who habitually predicted all kinds of calamities for humanity, a special feature in their visions being terrible scenes of carnage. Such are at times prophetic, to a limited extent. They are sensitive to the influences of the lower spiritual planes, their minds being kept in a constant state of irritability and apprehension by inharmonic spirits throwing upon them their own unhappy conditions. Such prophecies from the plane of effects, rather than from the plane of causes, they feel inharmonious, and therefore express it. Their method of forecasting is intellectual, rather than spiritual—in the senses, rather than of the soul—and thus is the future unfolded to us as a continuation, in aggravated form, of their present restless conditions. As the spiritual energies do not move in a fixed channel, at least to human comprehension, the unreliability of this method is apparent.

In addition to what we have been compelled to accept as direct inspiration or impression from higher sources in regard to future events, we require what we think to be good common-sense reasons before we give it utterance. Is it not so? I have known of ninety-nine out of every hundred, even among professed Christians, know that they do not practice the Christian precepts? What would be the general consequences, to society and individuals, of removing from human conditions all that is un-Christian, or contrary to those precepts? Spirit controls the environment; the environment does not control spirit. As the spiritual advances old forms disappear. Could the present institutions of civilization have been built upon this continent without changing the old conditions—destroying the forests, with their wild denizens, and utilizing the great natural resources? Hear us: Again come more spiritual conditions, and again must old environments give way for new ones; the fate that overwhelmed the original savage occupants now stares in the face those who have succeeded them. From a sacred sense of duty we call upon all who have led and are leading unspiritual lives to turn to the light before it is too late. Nature does not confirm the false prophet with earthquakes, fire from heaven, and unheard of disasters on sea and land. Further: while we do not feel spiritually authorized to endorse as true prophecy all that may appear in this department from other publications, we do claim that an occult power prevents the admission into it of original matter that is not truly prophetic.

FROM A FRENCH WATCH-TOWER.

Mme. Lucie Grange, the editress of *La Lumière*, of Paris, says that the recent earthquakes, that have brought misery to misery to towns in Italy and southern France, were foretold by her spiritual friends. We translate the following communication given by "Hab":

"If the earth trembles, and is shaken by convulsions, if the elements are let loose and hosts are carried away by the whirlwind and cyclone, and if towns are destroyed and frightful calamities afflict mankind, even then the world should rejoice, for it is the Judgment, it is the glorification of good and victory for the liberation of humanity.

"The time has arrived for the commencement of the grand end. Already the elements have entered into combat, and the great catastrophes which have rent the earth will rend her again. I solemnly affirm that we are waiting to prepare the spark that will soon inflame the whole world. The bosom of the earth is being rent by active powers. Earth-quake and spirits are in a state of unrest; and the luminous heights are melodious with the joy of the angels; who are happy and confident of victory. For the fertilizing Sun has triumphed over the darkness of earth, and the Mirror of Wisdom reflects the new-born principle of the UNION OF HEAVEN AND EARTH. (Our fraternal emblems on the full moon).

"There comes a time when the voice of God speaks in thunder-tones to awaken man from his lethargy, to compel him to reflect; the force of terror. The voice of the earth have spoken in warning; the forces have shaken the world; and new forces are coming to it from on high.

"No, it is not yet finished. It will be necessary first to renew the earth, as well as the social world, and then harmony will be established.

"We repeat it: THE TIME HAS COME. New combinations are dispersing the atoms to reassemble them in new conditions; the bowels of the earth are agitated, and mankind are already in the first pangs of agony, for the earth is in the birth throes of The New."

FROM AN ENGLISH WATCH-TOWER.

The following we take from the last number of *The Star and Cradle*, that has reached this office:

"The administrations of the Righteous Age shall be executed in Perfect Union, in Perfect Rest, and in Perfect Love. Infinite Wisdom permeating and enfolding all. Confidence shall be restored between every living object, both of spirit and of matter; and anxiety—that worm of ceaseless torment—shall be known no more. 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock.' * * * They shall not hurt nor destroy in all My Holy Mountain, saith the Lord. The divided shall again become one, and the serenity of a wisely-ordered family shall reign throughout. This year the earth shall take a rapid stride towards her day of rest. This year shall the earth attempt to change her condition of surface. In one of her greatest throes she shall partially succeed, and the river shall become dry ground, the thirsty land, in turn, shooting forth its springs of water. Science, industry, excavation, and the soil of the fields shall be prolific; death and idleness shall be more than usually busy, but each shall receive a thrust more deadly than themselves. The aristocracy of earth and of heaven shall pass through transposition, and the star of an immaeate conception shall appear. Spiritual communications shall become natural, and not frightful in the households of the elect; and men shall learn that they possess life within life, power within power, and sense within sense, in a never-ending measure. Letter writing, small not be indispensable among kindred souls; thought, wish, communion, shall travel more swiftly than the mail, and a brother shall send a blessing across the ocean to his brother without the help of post or telephone. The elements of strife shall agitate the center of the globe, reverberating to its outer surface, and knotting together religious communities in factions of dissent and controversy. The mysteries buried in the heart of the pyramid shall be further unearthed. Bible days shall become more vivid and present in the light of unfolding truth, and the science of astronomy shall pierce deeper the unknown treasures of the midnight sky than ever did the tireless vigils of Herschel and his sister.

STILL AMONG THE SHADOWS.

SCIENTISTS continue their examination into Nature's dangerous pranks as if she was morally responsible for them. We are now told that alarming displacements of the earth have lately occurred all along the Atlantic Coast, extending as far back as Pittsburgh. We would suggest to our scientific friends that they dispose of a few of the problems that lie right at the threshold of their investigations before becoming too deeply concerned about future probabilities. The chasm opening and swallowing an amphitheater in Austria—fire refusing to heat water in New Zealand, at an inhabitable altitude, during a volcanic eruption—the water-washed pebbles showered down in Charleston—the bangles thrown up from a river bottom on a column of hot water in Italy—the colossal flame of real fire shooting up to the heavens from Caloway county, Kentucky—the salt-peter showers in Noble county, Ohio—the fall of fire in Nevada, Missouri—such occurrences as these are now almost weekly disfiguring "the established rules" and recorded facts of science. Explain them. And at the same time it might be well enough to devote a little time to the consideration of THE WORLD'S ADVANCE-THOUGHT, which months ago stood alone in saying these wonders would take place. Out of the shadows, and into the light: seek ye the spiritual!

THE HIGH MISSION OF PHILOSOPHY.

We translate the following from *La Vie Posthume*, of Marseilles, France, a monthly magazine devoted to rational philosophy. It is said to have been dictated, letter by letter, through a medium in the normal condition, through signals mechanically given with his hands on a table:

"Humanity is undergoing a transition period; the Old World is going back into the night, and a New World is at its dawn. Human thought, so long enslaved by dogmas and obscured by mystery, is finally arousing itself from its long nightmare, and is springing, self-conscious and free, to the research of truth. On every hand can be felt the efforts of reason to draw aside the last veils which hide it from the light, and under the influence of its vivifying rays, like a block of ice in the heat of the sun, it melts, little by little, the intolerance and religious submissiveness of a cold and rigid past.

"Let Philosophy, then, be the pioneer in the onward march of new ideas,—let her be a guide to lead humanity to higher planes of thought; but she must spurn all that can fetter her in her progressive work—she must boldly dismember herself of the remaining bonds which chain her to a past of slavery and oppression—for it is to-day in the name of Liberty and Justice, it is through Science and Progress, it is for Love and Unity, that she must battle, if she truly desires to emancipate man and awaken his conscience to a knowledge of his real power and dignity."

FROM A SPANISH WATCH-TOWER.

Another New Dispensation Journal, *La Cabana*, has just issued in Barcelona, Spain. It is "a journal devoted to philosophical and essential Spiritualism," and claims to be a "defender of true Christianity." Its motto is "Love, Peace, Charity." It contains a communication, dated Argelia, which affirms that "the time has come for humanity to become united and re-establish the Evangel of Jesus, as a New Messiah is coming to earth."

SUPREMACY OF SPIRIT.

BY ELIZABETH HUGHES, MATHEMATICIAN.

"SIMON, son of Jonas, loved thou me?" asked the Master. "Feed my sheep," and he said this even the third time, till grieved Peter said, "Lord thou knowest that I love thee," and he said again unto him, "I feed my lambs." To-day which of us is willing to wash the feet of his co-workers, travel with him, and do his duty pathways? I lay the plummet of right doing to myself and my own course, as well as to that of others, and feel that there has been great shortcoming.

Very often our strength is to sit still. There is often a greater power in silence than in speech—greater power in being than in doing. It is not in man that walketh to direct his steps. Then why complain if our path is seemingly shut up on all sides?—if every effort seems a failure, and our own personality seems to sink into the most abject insignificance? That is just where it ought to be. The Lord alone shall be exalted in that day. If we could lift the veil of flesh and sense, and see the spiritual reality of things, we should see that the power that moves the world is not what it appears. In some obscure corner abides the hidden force that sets the wheels in motion, as in some factory all the buzzing and whirling comes from some hidden power. When a small family went out of Sodom destruction came. How they would have laughed if one had said, "Keep those people in your midst, and search for the ten righteous men." They would have said, "you are crazy," and so people say to-day, sometimes, to those who declare unto them the reality which their own eyes can not see.

There comes a time, when sincere workers when it seems that they have to stoil down to share in some degree the experience of Him who trod the path of sorrow and rejection, and drank the dregs of the cup of bitterness. But let them be faithful to their convictions, if there is no earthly arm to uphold, and realize the sufficiency of God as manifested in His attributes—Truth, Wisdom, Love. This experience is sometimes a very necessary and blessed one, for as long as materiality in any shape can find a foothold in us it will cling to us. The sea of matter and mortal mind may try to overwhelm us, but spirit says, "Thus far shalt thou go, and no further, and here shall thy proud waves be stayed."

It is not possible for sin or error to prevail against those who have their lights trimmed and their lamps burning. Let us take heed that the light within, the Divine Light of Spirit, be not darkened, for if that light be obscured how great the darkness! how menacing the shapes of evil! Not by the tremendous struggles by which "adeptship" is said to be achieved do we triumph; but we are led by a loving voice, as sheep that feed in green pastures, and we realize the saying, "My yoke is easy and my burden is light."

There never was a time when spiritual culture was more necessary. The subtle influences of error rise like miasms from swamps, dulling the physical senses and the moral mind. The times as they are so subtle and deceptive that it were possible, they could deceive even the elect. Where is our salvation? The oil in the lamp is the illumination of the spirit, without which the word is a dead letter. No thoughtful mind but what is aware of the unreliability of the external senses, and the impressions we receive through them. There is no rest but in unchanging spiritual virtues. It is only after repeated trials, and many experiences bitter to flesh and sense, that we realize the illusory and deceptive nature of the things we so fondly cling to, for, alike in pleasure and in pain, the clings to matter, to sensuous things, is deceptive. The disappointment and defeat which follow hope and plans are one best schoolmaster, but O, sweeter than honey is the satisfaction which spirit obtains in overcoming every cloud and obstruction of mortal mind and the selfish and sensuous nature, till finally it basks and rests in the warmth of the sun of righteousness, and sees its way clear, without let or hindrance, to "follow the Lamb whithersoever he goeth." False beliefs, with their false gods and false prophets, are traversing the land, far and near, like misty shapes of evil. The angel with the key of the Revelations has unlocked the abyss, the bottomless pit, which is the unseen world, and the very air is darkened with its sinister and evil influences. But He is manifesting His power, His power of truth, in the power of immortal life, and He manifests to our spiritual senses, and to our internal perceptions, as He did to John in the Isle of Patmos, saying, "I am he that liveth, and was dead, and am alive for evermore, and have the keys of hell and of death."

Oakland, Cal., April 14.

"A RINGING POEM."

Abraham P. Miller, the poet-editor of *The Worthington* (Minn.), *Advance*, publishes this in his able journal:

"The March number of THE WORLD'S ADVANCE-THOUGHT opens with a ringing poem by Eliza A. Pittenger, the California poetess, entitled 'The Song of the Soul Victorious.' It may not be equal as a lyric to Pope's 'Vital Spark of Heavenly Flame,' but it voices more fully the triumph of the immortal spirit over matter, death, and whatever can hurt or dismay. * * * This number of THE WORLD'S ADVANCE-THOUGHT is especially rich in spiritual pabulum. We have before said that it speaks as one having authority, or by authority. It voices our higher spiritual experiences, ideas and aspirations, and foreshadows those 'things which are coming upon the world.' It gives us Spiritualism with the (Devil) extracted or exorcised, so that tender-consciousness church people need not fear it. The publishers claim (and the result seems to prove it) that each issue is accompanied by a high and heavenly influence, so that those who read will receive spiritual peace and strength from angelic sources."

The Albany Evening Journal contains a Shaker epistle on doctrinal points of special interest to that Brotherhood and Sisterhood, and of general interest and value to all students of Christian religious institutions. It is rigid in its logical methods, yet pleasingly liberal in spirit, and undoubtedly will take its place in Shaker archives as a document of Pauline importance. While we can not accept the mission of Ann Lee as being specially and exclusively Messianic—to prove which seemed to be the purpose of writing the epistle—we know her influence was generally Messianic, for we have felt it.

MATERIAL nature moves in sympathy with the spiritual life-currents, just as the physical body moves in harmony with the mental impulses. Soulful men and women are successfully invoking into externalization the spirit elements of the planet we inhabit. There is a deep interior significance in the recent unveiling of combustible oils and gases that has never been thought of by those who organize monopolies to control them. Gloriously with this old earth of ours eventually came out in inspiration—life to the spiritual; but consuming fire to the unspiritual.

The science of the Millennium Era will be religion; and its religion will be science.

OUR KEY-THOUGHTS.

[This department is intended to be specially educational. If the reader, after perusing a thought, will keep it in his mind while it is in a reflective and receptive mood, light may come by spiritual influx.]

HERE is no "empty space."

- Bigotry is blind to truth.
- Selfishness is naturally self-exterminating.
- Flattery in the mind is a curtain over the soul.
- "Immutability law" is constancy of Divine Will.
- That is true which you feel in your soul to be true.
- Written history seldom does more than suggest truth.
- This earth is a growing germ in the womb of Nature.
- The God of Fable points away from the God of Truth.
- Truth is natural; human devices present only its mask.
- All spiritual thoughts harmonize into the Infinite Mind.
- To assert a truth is to plant a seed; to live it is its growth.
- Sorrow decreases in the exact degree that wisdom increases.
- The soul that would illuminate other souls must be tranquil.
- The more inclusive your sympathies the brighter your heaven.
- Truth images itself in all things, from the atom to the universe.
- Spiritual progression is rising to major truths through minor ones.
- Mortal life is the mould in which spiritual individuality is given shape.
- Soul expansion destroys selfishness as the seed is destroyed in germinating.
- Bad spiritual influences can not possibly respond to good spiritual aspirations.
- Were knowledge wisdom the general penalties of vice would restrain the vicious.
- Selfishness is not individuality, but a moral cancer that consumes individuality.
- Co-operation is voiced by every sound, is written on every form, throughout the universe.
- Prejudice stands at the portals of the soul with drawn sword forbidding the entrance of wisdom.
- The chain of love that unites the individual with his God links upward from the lowliest of his fellow-beings.
- The ship rides roughest when the anchor drags. Lift your soul out of the rocks and caverns of the nether life.
- While the little atom is still buried in the dark mold its sleeping energies are awakened by the ideal oak whispering to it, "Come up higher."
- The external mind thinks out its conclusions; but the soul acquires its most precious truths by simply keeping itself pure enough to receive them.
- Though spiritual existence without material connection may be possible, it is positively certain that material existence without spiritual domination is unthinkable. For what can be without the essence of being?

WHAT IS TRUE PROGRESS?

BY DANIEL FRASER.

LITERATURE and mathematics may be greatly improved, yet A-B-C will ever remain at the root of the one, and 1-2-3 at the root of the other. So we may be assured that in all branches of human progress initial principles will ever be recognized.

The progress made by the Jews from ancient heathenism was due to a measure of obedience to hygienic and moral law. This is self-evident, from the fact that all human manifestations refer themselves to morals and hygiene. Science and art may be greatly unfolded without essentially elevating human nature. The Egyptians represented ancient heathen civilization; and so do we. The pyramids are proofs of human vassalage and its consequent immoralities. The modern civilization swarms with diseases; and they attest its identity with the heathen civilization of the past, as do also the degradation of the wealth-producers of Christendom. Hygienic and moral law, and their fulfillment, will ever remain the fundamentals of human elevation.

There is a wide difference between the light of ideas and the light of life. A person may see and acknowledge the fitness of things, and in his life be practically dark. A scientific fact without practice amounts to nothing. A hygienic law applied to heathen habits and the result is otherwise. Thus there is much confusion regarding what true progress consists of. But we may feel assured that if a people ignore hygienic law they can not hope for true elevation.

Shall progress be at the altar only, or shall it extend to the extremes? "Hurt not the face of the wine" (the love of truth, and the inspiration of truth). An organized body is not obliged to accept a higher and truer life; but if any member or family seek it, they ought not to be crushed down by the weight and retarded by the inertia of the main body.

The rocks can instruct, the sunbeam enlighten, and the plants of the earth give us knowledge. See that wide-spreading tree; we will talk with it.

"How is it that thou hast acquired such dimensions, and yieldest such beneficent results,—giving us food, fuel, and shelter?"

The tree replies: "I am an assemblage of individuals; every bud I bear is a tree in embryo. Our united labors during past years give the results you have stated."

"But what of progress?"

"Well, I am a fruit-bearing tree; I was but one bud when I was planted. I grew and produced a number of buds; each of these did likewise; and finally I attained the size you see. I am, strictly speaking, a community, composed of many members, all working harmoniously together. My progress, strength, and growth, have been due to the united labors of all these buds."

"When thou wast a single bud didst thou bloom and bear fruit?"

"I did not; the united labors of many buds were necessary before I matured and could do that."

"How didst thou behave under such an innovation as blooming all over into white flowers?"

"I continued to grow and support the increase, and left the branches and fruit-buds to their respective duties. I have indeed manifested a degree of diversity in unity; but there is a tree by the river which yields twelve kinds of fruits, and its leaves are for the healing of the nations. It manifests a greater diversity than I do, as I am a higher organism."

"Human society," the tree continues, "is, like me, an assemblage of individuals, and it is truly an organism; and, if it is of the highest type, twelve manner of fruits may be forthcoming. Low organizations do not admit of much diversity. It is the province of my roots and trunk to support the buds; and it is the threefold office of the buds to strengthen the trunk, to bloom, and to bear fruit. Unity of action is order; growth and fruit are progress. Order will become petrified if not fully compatible with progress. Progress can not be established unless compatible with order. Where order is petrified and progress is not, we have the conditions of inequalities distressing and deforming to many, and fatal to the happiness of all."

"My conditions of growth are light, warmth, moisture, air. The conditions of the tree by the river of life, with its healing leaves, are ideas, divine light, love, and an atmosphere which invigorates and gladdens all divine form. 'We every bud is a tree of life in embryo—a divine human spirit, progressive in nature, and ever tending to order.'"

Mount Lebanon, N. Y., April 4.

"INNOVATION."

Aside from the myriad of thoughts suggested to the receptive and selective mind by the grand original poem in this number of THE WORLD'S ADVANCE-THOUGHT, by James G. Clark, it is taken as a whole, a key that will unlock to the mental eye at least a portion of the fairy realm of inspiration. The essential principle of true poetry exists independent of modes of expression—a fact we wish our ten thousand rhapsodic rhymesters could understand! Mere rhyme, however smooth, however perfect the syllabic measurements, is not poetry, any more than the pretty toilet-bottle is the perfume it contains. Poetry is the first and most natural advance-expression of the illuminating and vitalizing waves of spirituality which periodically roll in upon humanity. Like migratory birds heralding higher infusions of motive-energies to stimulate mankind anew in their ceaseless struggles for better, brighter conditions. Hence we have said every true poet is a prophet; and every true poet is also an instrument for the transmission and dissemination of the silent spiritual forces. Though Mr. Clark is no longer youthful, and has contributed to American poetry some of its brightest gems, his best poetry is yet to be written; and immediately following his school, or coming later in life, will be the deepest, sweetest, broadest and most inspiring poetry that ever gave expression on earth to the mood of the heaven; for the currents of inspiration will soon be flowing in from higher sources than ever before.

PROFESSOR HAYDEN expresses the opinion that if "a new geologic age" is upon us, as he thinks probable, "a thousand years will be required to make its effects perceptible." But we can assure Professor Hayden, and all others who can not conceive of force operating outside of dust, that there is a power which no physical restraints could prevent from changing the poles to the equator and the equator to the poles within twenty-four hours. The idea of material Spiritualism is self-contradicting and meaningless.

PYTHAGORAS, when among men, claimed that his life was threefold: the animal man, occupying the earth; the intellectual man, occupying the atmosphere of the earth; and the spiritual man, occupying the interstellar regions.

[Written for THE WORLD'S ADVANCE-THOUGHT.] THE RIVER OF LIGHT.

By Louis Horton.

I've heard it called by a different name,
 This river so deep and wide;
 And voices that o'er its waters came
 Were lost in a whirling tide.

"Twins" River of Death and "Bosman" Pale,
 With "sorrow and grief and tears"—
 The worn-out countenance of an old, old tale,
 Rehearsed 'mid a flood of tears.

But times have changed, and the "dark, cold stream"
 Throws off its mantle of night;
 From shore to shore, like a beautiful dream,
 Behold a RIVER OF LIGHT.

Where white-robed souls, in radiant throngs,
 Across bright waters sail,
 While shouts of joy and heavenly songs
 Are borne on the balmy gale.

These have walked through "the shadowy vale,"
 Beside our River of Light,
 And sang as they went, "All hail all hail!"
 This Canaan of pure delight.

The "bosman" now is an ANKOR fair
 That waits by the "gates ajar,"
 To show the pilgrims entering there
 Where heavenly mansions are.

East Somerville, Mass., April 5, 1887.

[Written expressly for THE WORLD'S ADVANCE-THOUGHT.] EVOLUTION—WHAT IS IT?

BY HOMO.

SCIENCE affirms that "the radiant waves of force start from central suns in their long and swift journeys across the universe; and they are blended in octaves of light, heat, and chemie power. These marshaled vibrations all assume definite mathematical forms. They thrill the dark bosom of the earth, and its slumbering germs of vegetable life; rearrange their molecules of starch, oil, and bioplasm in exact chemic numbers. Busy cells wheel into diamagnetic lines with the polar circuits of the earth, and the sunbeam lifts each aspiring plant up a stairway of light, whose spiral steps are gauged by the same harmonic intervals that we find in the wide-extended orbits of the planets and stars." And every spiral form, and every leaflet, every planet and every star, has its definite mathematical form, dimension and motion. "But not an atom of one kind or order is ever converted into an atom of another kind. Spirit, life, and matter, are associated everywhere; but particles of spirit, and their properties, are as widely various as those of matter;" and the operation of the laws of force which they manifest, and their results, are—though they operate together in one entity—as distinct from each other as it is possible to conceive. Spirit, matter, and life, are each and all eternal and indestructible substances of the universe, and there are no other. There is not an entity throughout the measureless and boundless universe but what is composed of them in different degrees and relations.

Entities are known as the mortal, the finite, and conditioned—that which begins and ends; and the immortal, the infinite, the unconditioned, is that which is not subject to death, "neither indeed can it be." Science has conceded that the mortal—that which ends—by virtue of its existence, is "a postulate of the unconditioned." But science now attests and affirms that it is a predicate—that it proclaims the existence of the unconditioned, and the inherent source of all power, from which laws or causes emanate; and that its own conditioned existence is the result, or product, of the causes or laws which emanate from the unconditioned, inherent power to cause and produce. This is the absolute and eternal premise upon which all things exist, and all others are unconceivable and unthinkable.

But what is conditioned existence? What are its properties and prerogatives as related to the unconditioned? Physical existence is that which is created or brought forth out of eternal and uncreated substance, by law operating as cause; and it can only exist by the support of and in obedience to the law. If a limb is cut from the body the law of circulation can no longer be obeyed—the limb perishes; but the law exists all the same. In every law are expressed certain inseparable results of action. When conscious beings live in harmony with and in obedience to law, happiness and pleasure are the results; and a life lived in antagonism to law meets pain and destruction as results. Physical entity is temporal, and must ultimately end. All know that it can be destroyed at once; but the laws by which it is created and sustained are eternal and unchangeable. They have only ceased to act on and through that which has ceased to exist as a distinct entity. We learn from this that the operation of law is ceaseless; and the reason is that the source of the law is eternal and unconditioned. If we may presume to analyze the existence of the immortal I will say it is life, spirit, substance, intellect, love, justice—an unconditioned fountain of inherent residuary power, from which emanate all laws of creative causation; and, like the source from which they emanate, they are infinite and eternal; and are manifested in the conduct of rational beings. For this reason man must render true obedience to them, or the results will be the same as they are to the physical.

Through these laws the currents of spiritual life flow from God to us; and back to Him. It is impossible that it should be otherwise than that the laws of spirit are a continual interchange, unless they are broken off between the Divine and the human nature. Woe to him from whom the offense cometh!

There are but seven primary laws operating as causes or forces in the physical universe. These are vite, gravity, heat, chemie, magnetic, electric and light. The operation of these laws is what we take cognition of as cosmic forces. But occurrences are frequent, however, to which the term evolution is applied by men whose conceptions of these truths are very misty; and when so applied the result is only to confuse and leave the common reader in thicker darkness, with unbelief in that which is essential to knowledge and wisdom. All physical life is constantly involved in a series of changes. With man "every day and every year is a cycle from the simple to the complex." These evolutions constitute the methods and means of existence. Perfection is only attained through them. They are God's order. Nor does that order affirm that because entities begin, they must therefore all end. On the contrary the object of all law and all existence is to entify, perfect and perpetuate spirit life. The mortal must, from the very nature of mortality, cease to exist as such. But the entification of conscious being has the promise of immortality by "new birth"—by being "born of God." Then the spirit puts on a new body. It is therefore clearly evident as a fact in science, and the highest truth that pertains to physical man as a matter of philosophy, that if his life is brought in harmony with the laws of causation, which lead to perfection in spirit life, in that state he has the high guarantee of all known facts of continued and perfected being. If not perfected it will be because he fails to appreciate the value of eternal life, and, falling from God's eternal order of perfection and passing wholly within the boundaries of matter, becomes subject to its laws of disintegration, when every particle of his once trinal existence is resolved back into the elemental orders out of which it was entified. "He who knoweth the law, and knoweth not the reason thereof, knoweth not the law." "It is the spirit of the law that maketh alive; it is the power of violated law that kills." Evolution is the destroyer of the old; it is the constructor of the new!

The religions of the past are in three grand divisions; and each of these is again divided into three endless hostile sects. They are separated from practical life and shrouded in mystery." But there is but one God over-all, and but one religion suited to and provided for man. True religion must be the embodiment and the expression of the relationship between man and his Maker. This can only be expressed in a life of justice, charity, and love, based upon wisdom, and not upon creeds.

Our highest conception of our relationship to God is such as we may attain to only by high aspirations, and earnest, persistent effort, guided by right motives. Answer to high aspirations (prayer) is by influx of inspirational power, manifesting itself in knowledge, action and wisdom. The power of inspiration is a provision from on high, through the changeless laws of the universe; and the want is as certainly met as is any other necessity for which laws are provided. Inspiration is "the bread of life" to the spiritual man. It comes in answer to the longing for Light, more Light! Life, more Life! The spirit can only be kept alive by it. It is the same as the bread for the body. It is the anchor of hope; and its graspings must be made fast thereto, or hope perishes and death enters.

The laws of religion are universal, and among them is the law of evolution. They operate as causes from the Infinite Source of Causation. Their operation is from the very Gates; nay, more, they pass and repeat the threshold of the Immortal and extend out to the mortal, ever returning to the Infinite; and that scientist who does not take cognizance of the fact may be said to belong to a one-eyed class—a class who only see with the physical eye. The philosophy that does not confirm these facts is the philosophy of darkness, and not life. The laws of evolution operate in the mental man as well as on the outer world. Nations are but aggregations of persons, having their periods of childhood, youth and maturity; and the laws of evolution have the same effect upon them as upon individuals, only broader and deeper.

Portland, Oregon, April 20.

SIDE NOTES.

WE will give the "Free Lances" a tournament in our next. Many are at hand and eager for the fray.

Is not Louis Horton's sprightly little poem, "The River of Life," good enough for some musical genius to give it an air?

They are now advertising what they call a "thinking board." We suppose it is intended as the brain part of a "wooden man."

When the inspiration is felt, then seize the pen; and when it ceases to be felt, then drop the pen. Ideas of forced expression lack soul. Hence brief articles are usually the brightest.

We would suggest that the altars would not be lowered by celebrating the birthday of the instrumental author of the "Great Harmonia" and "Divine Penetration" as well as the anniversary of the physico-spiritual phenomena at Hydeville.

Is there are but comparatively few ready for the advanced truths taught by this journal, they are scattered over all the continents and peopled islands. THE WORLD'S ADVANCE-THOUGHT now finds its way to Hindu homes in the interior of far-distant India.

All subscribers of THE WORLD'S ADVANCE-THOUGHT whose time of subscription has expired, and who shall not have notified us of their desire to continue before the next issue, will have their names struck from our subscription books.

When the popular idols of error shall have been cast down—a time near at hand—lights of brilliancy unequalled in all the past will burst forth from every point of the moral and intellectual firmament. We have them now; but to nearly all they are invisible.

ANDREW JACKSON DAVIS is writing another book, we hear. If the information is correct such forthcoming work may be expected to be of profound interest, for Andrew Jackson Davis has a soul that may be attuned to the most advanced light, as the whole world knows.

Errors and inadvertencies are not without value in mental training and developing more careful habits. This is

